

REMARKS

ON

Mr. *Whiston's* ACCOUNT

OF THE

CONVOCATION'S PROCEEDINGS,

With relation to Himself:

IN A

LETTER

TO THE

Right Reverend FATHER in GOD,
GEORGE, Lord Bishop of *Bath*
and *Wells*.



L O N D O N.

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REMARKS

MAINTAIN ACCOUNT

OF THE

COMMISSIONER'S OFFICE

IN THE

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TO



TO THE

COMMISSIONER

OF THE

LANDS

AND MINES

WASHINGTON

1870

TO THE

COMMISSIONER

REMARKS

ON

Mr. *Whiston's* Account, &c.

MY LORD,

HAD not I had the Honour and Happiness of hearing you discourse on those Fundamental Points of our Faith, which Mr. *Whiston* has taken so much Pains to overthrow, I could have assured my self of your Lordship's Opinion in these Matters, and of your laudable and singular Zeal in the defence of them, from what he has thought fit to publish to the World, in his late Account of the Convocation's Proceedings, Page 6. and Page 20. viz. *That you made a vehement Speech against him, and moved that they might proceed with him as a Court. And that they might venture to act as a Court, without addressing the Royal Authority; and that, when the*

Majority carried it for Addressing, *you produced a Draught of such an Address.*

— This Christian and Apostolical Earnestness, which then appeared in you, to secure our Church from that inevitable Ruin it is threatned withal, by such an open permitted Profession of Heresie, has encouraged me to apply my self to your LORDSHIP, in this Epistolary way, and freely to vent my private Thoughts and Reflections on Mr. *Whiston's* late Account of the Proceedings of the Convocation. What invited me to the reading of the Book, was my Desire of being satisfied, how that Reverend Body had dealt in this important and weighty Affair; and not any liking I have to trouble my self with any thing that comes from Mr. *Whiston's* Pen, in relation to the Dispute which he has raised. For in every thing he has writ, since his *Historical Preface*, I can find little else besides bold repeated Assertions, without any Face of an Argument to back them, or to invalidate what has been urged against them; and I can very justly pass the same Censure upon his *Pamphlets*, as he has done, not only upon mine, but also several others of much more considerable and worthy Persons, that they are *Weak, Ill-grounded and Injudicious*; begging leave
to

to tell him, that such a compendious way of answering what has been fairly objected, not out of a doughty Book of a long suspected Authority, but out of the undoubted Canon of Holy Scripture, becomes him, who can answer it no other way.

The REMARKS I shall make upon this his *Account*, shall be few, such as the little Leisure I have, allowed me to make at a second Reading; and I'll observe no other Order but as they offer'd themselves to me in the perusal of his Book.

Page 3. The Parallel he draws between himself and *Hilkiah's* finding the original compleat Book of the Law, is very assuming; but I have no Name to express his Boldness by, in calling that incoherent, and in many places hardly *Greek*; Book of Constitutions, a greater Treasure than what GOD himself delivered, which has yet never been called in question, as that patched Rhapsody has for many Years.

Page 4. Of the same Strain are his Threats of leaving the Learned among the Clergy, and applying to the commonly Unlearned Christian Laity; and such are, indeed, easier to be imposed upon by him and his new Gospel; though this
ought

bought to be a Warning to the Pastors of our Church, to make more haste to guard the Flock; when the Wolf tells them, that if he is too weak for the Shepherds, he'll try his Skill upon the Sheep.

Page 8. He again threatens his Superi-
ors, (according to his familiar, and very
peculiar way of Carriage) that he will
cause a Disturbance and Division among
us, if he be excluded the Communion of
the Established Church; and all the sa-
tisfaction he gives, is; that 'tis a Force
put upon him, and that 'tis in their Lord-
ships the Bishops Power to prevent the
Mischief. Let any modest Man judge,
whether this Language becomes a Cri-
minal, who begs to be admitted to de-
fend himself, and enjoys the Favour of
being permitted to bark against the E-
stablishment of our Church. And if any,
who were so free with the Constitution
of the State, would have the Name of
Criminal, I know no reason why he may
not have it, who so manifestly writes and
declares for the subversion of the Church;
especially when the Address of the Arch-
Bishop and Bishops, *pag. 21.* charges him
with damnable and blasphemous Asserti-
ons; and such a Charge in Spiritual Con-
cerns, is enough to denominate a Man
a Cri-

a Criminal as much as that of Treacherous Practices in Civil ones.

If I fix upon this Man the Epithets of *Rash* and *Assuming*, it is no more than what he can hardly clear his manner of Writing from *pag.* 11, and 12. All the Excuse he makes for it is, that it is agreeable to the Warmth and Vehemence of his natural Temper : And if this his Natural Temper is so turbulent, when it has met with so little, at least so gentle a Curbing, he had some Reasons, *pag.* 8. to threaten us with some fatal Stroke, if it should meet with a great and a just Opposition.

Page 27. If this Man be not curbed, the Fault can't be laid upon Publick Authority, since the Arch-Bishop received a Letter from the Throne, that directs him to exert the Jurisdiction in matter of Heresie, and Condemnation of Hereticks, which is, (by the Opinion of the major Part of the Judges, of the Attorney and Solicitor-General) declared proper to be exercised in Convocation ; and in that Letter is mentioned a Trust that those Royal Intentions will not be without effect. But what Effect they have hitherto had, let the World judge by the Boldness of that Person that ought to have been silenced.

Page 30. I suppose Mr. *Whiston* hath now no more occasion for his severest Reflections upon the Honour and Justice of the Convocation, since he has met with such an unparallel'd Mercy, which he ought to improve for his Reformation, and not for his Impenitence and Perseveration in Heresie.

Page 31. Mr. *Whiston* gives us an Account of his Fellow- not Sufferer, but Believer, Mr. *Emlin*; as also of his Assertion, that *Jesus Christ is in his highest Capacity, inferior to the Father, &c.* And I'll leave it to the Orthodox Reader to determine, how just it was for the *Irish* Clergy and Magistracy to find him guilty of Blasphemy.

Page 32. He affirms that Mr. *Emlin's* Doctrine is little different from what our present Convocation it self begins freely to assert. If our Convocation begins to assert it, then why do they permit us to use the *Athanasian-Creed*, and many other Prayers of our most Excellent Church any longer? If they do not, why is this Man suffered so publickly to throw Dirt in the Faces of the Governours of our Church.

Page 34. He affirms that more than One of the Lower-House of Convocation owned, that asserting [The One GOD of the *Christians* to be not the Three Persons

sens taken together, but G O D the Father only] was not Heretical: And One of them entered his Protestation, that he did not condemn it as such. If this Information of his be true, then may we not fear lest this Infection spread; and lest in time we come to omit our Church's Collect for *Trinity-Sunday*, that for the *Third-Sunday in Advent*, for *Christmaß-Day*, &c. without being thought guilty of a wrong and Heretical Belief in these Points. If his Information be not true, why does this Man engross to himself the unreasonable bold Privilege of belying the Members of such a Venerable Body? But be it as it will, (tho' pity it is that the Laity should be so long left in suspense about the Matters which so nearly concern the Salvation of their Souls) I would fain know, how the Convocation will take this private Man's publishing an Account of their Proceedings without their leave, whether as a civil Compliment, or an intolerable Affront?

He indeed so far obliges us, (and this is worth Thanks, indeed, to be assured that Judgment was passed upon his False Heretical Assertions) as to give an Account of Twelve of his Assertions condemn'd as Heretical, and of a Thirteenth, about the Apostolical Constitutions, as Impious, and tending to disturb the Canon

of Scripture. O But at the same time he says, that this matter was carried so privately, and the Censures were so far from being made publick, as one would think their very Nature and Design required them to be, that he has not been able to procure a Copy of them; and that he hopes the Members begin to be sensible of their Error in this way of proceeding, and are therefore willing to conceal the Effects thereof from the World; which, if it be so, he owns there is good Reason for Concealment; otherwise he, and all the Church have a Right to be informed of these Matters, and ought to have a Copy of this Censure authentickly communicated to them. This is the Construction this Man puts upon the Proceedings of the Convocation; and, if the Case be by him fairly and not maliciously represented, I own myself to be of his Opinion in this Particular; for the Concealment of the Sentence entirely defeats the Good intended by it, and if a Sentence or Determination is designedly frustrated of its good End, to what purpose was it passed? to what purpose, I say, if it was not to inform the Publick? And why was it kept so private, when the very Words of it run thus, (as Mr. Whiston, pag. 116. has printed them) And we do earnestly beseech all Christian People, by the Mercies of Christ, to
take

take heed how they give ear to these false Doctrines, as they tender the Honour and Glory of our Saviour, and the Holy Ghost, the Purity of the Gospel, and the Peace of the Church. To what purpose to command us of the Laity to take heed, and at the same time to conceal the Command from our Knowledge? This is the Force of Mr. Whiston's Argument; and I can't tell how the Inference may be avoided, if the Premises are truly urged without Mis-representation.

Again, (with submission to the Judgment of our Church Governours) I can't conceive, why the asserting any thing which tends to disturbing the Canonical Scripture may not be called *Heretical*. If Orthodoxy is to be grounded chiefly upon that, and what Opinions are different from it in matter of Faith, are accounted *Heretical*, shall the subverting of the Canon of Scripture not be accounted *Heretical*? But still I'll submit my Judgment to be better informed; as many other honest Laymen may be tempted to suspend their Faith concerning the Son of GOD, till it pleases our Reverend Clergy, in their great Wisdoms, to let us publicly know, whether or no we may be of Mr. Whiston's Opinion, and whether an Indifferency in such an important Affair be consistent with

what our Church requires us, to believe faithfully the contrary.

Page 36. Mr. *Whiston's* Defence, designed to be spoken by him, contains nothing of Argument to prove his Assertions, but has a great deal of his wonted Boldness, especially the *Protestation* and *Appeal* which ends it: pag. 52. The only Thing which looks like an Argument, in that Discourse, is this (pag. 47.) that we read in the *Proverbs*, *Exoni me created me*, and that therefore *Christ* was created. I have largely discoursed upon that Text in my *Essay on Arianism*, and I shall say no more to it here, than that we read other-ways in the *Hebrew*, *the Lord possessed me*, *up* and the *Hebrew* Original, not the *Septuagint*, is what should determine our Faith. Then as to his above-Twenty Citations out of the *Proverbs*, *Ecclesiasticus*, *St. Paul*, *St. John*, the *Ecclesiastical Constitutions*, the *Recognitions*, and *Fifteen Ancient Fathers*, there named by him; I shall by no means take his Word, especially when the fore-mentioned Passage, out of the *Proverbs*, is brought so injudiciously; and if the rest of his Quotations be like that, they will be but a very sandy Foundation for his *New Creed*. Besides, I hope he will not put the Authority of *Ecclesiasticus* upon the same Foot with the *Proverbs*,

works, since Our Church (to whose Canon he appeals, Pag. 48.) makes such a considerable Difference between them, as to name the First *Apocryphal*, the last *Canonical*.

What he (pag. 50.) says of his having not any where in his late Writings affirm'd any thing of his own Opinion, concerning the Holy Ghost, and his Name of God, and direct Invocation to Him, but only contented himself with setting down the bare, certain, undeniable Matter of Fact in this Case, as to the first Ages of the Church; which he hopes is far from the Crime of Heresy: This (I say) seems very strange; for in his Historical Preface, Pag. 28. in a Letter of his to the Bishop of Worcester, he desires to know of his Lordship how the *Consubstantiality* and *Coequality* of the Holy Ghost to the Father and the Son, on which soon follow'd his Invocation, which only stands upon one Letter of Pope Liberius or Damasus, can be look'd on under any other Denomination than the *Anti-christianism* of Popery? Now, does not this Interrogation amount to a plain Affirmation, that the *Consubstantiality* of the Holy Ghost is *Anti-christianism*; and that his Invocation, the Consequence of it, is such? Is not this a very direct Declaration (and as full as if it was deliver'd without a Question) of his Sentiments about this Article? I appeal to all Readers. Now, indeed, if he

he would have the World understand, that he, though he finds no such Practice in the first Ages of the Church, yet dares not deny in Plain Words the Invocation of the Holy Ghost: I shall ask him, whether this may not be called to equivocate with Men, and to use this Trick only, that he may vent his Opinion; and yet, at the same time, by this Prevarication shelter it from falling under the Name of down right Heresy.

Pag. 55. He thinks it hard and unfair to be join'd with Blasphemers, and Atheists. As for the Name of Blasphemer, it belongs to him, as he denies what our Church believes of Jesus Christ, that he is consubstantial with, and as touching his God-Head, equal to the Father. He multiplies the God-Head, and affirms Two Gods, a Supreme One, and Another Inferior to Him. And he, that multiplies the God-Head, opens a fair Way to *Atheism*; for to allow a Partnership in the God-Head is to destroy it, since there are so many Instances in the Bible to prove the Unity of the God-Head, and not one to justify the Notion of a Supreme and Inferior God-Head.

Pag. 62. His Postscript, or Reply to the Considerations, I'll leave to the Author of them, who (I don't doubt) is a sufficient, or rather Over-match for Mr. *Whiston*. But yet, with the leave of that learned Gentleman,

Gentleman, I will make some Remarks on several Passages of that Postscript.

Pag. 67. He urges that our Saviour is in Comparison to his Father, but as *Vicegerent* to his Prince; which Simile becomes in no ways the Dignity of the Son of God.

Pag. 68. He wishes that our publick Offices might pray to the Son *more rarely*, and after the ancient Manner, as to a *Mediator*, or rather as to the *Father's appointed Vicegerent*. I know not what Mr. *Whiston* means by *more-rarely*, unless it be *not at all*, for we have in our Service but very few Collects directly applied to the Son as the Prayer of St. *Chrysostom*, the Collects for St. *Stephen's*, and the Third Sunday in *Advent*, &c. Then the Particle *rather* intimates, that he is his *Father's Vicegerent* more than a *Mediator*; but whence he will conclude that he is less worthy of one Title than of the other, I defy him to prove; nay, I positively affirm, that the Title of *Mediator* is, that of *Vicegerent* never is, given to him in Holy Writ.

Pag. 70, 71. His Cant about *uncertain Deductions*, and *remote Comparisons of Texts*, and his despising the literal Observation of the Scripture Texts under the Name of *Small Criticisms*, shews that he does not understand them, or else that he finds them

to press hard upon him and his unscriptural ill-shap'd Notions; but let him shift as well as he can what the learned Observer brings against him from the incommunicable Name *Jehovah*, translated *κείον* by the *Greeks*; he will never be able to persuade the learned and pious Searcher of the Text, that we have any other revealed Notion of the Divine Substance in the Bible, but in that Name; and it contains all that God has been pleased to reveal to us concerning his incommunicable Nature; whatever else we read of God, as that he is *Eternal*, *Almighty*, *All-wise*, &c. relates to his Attributes; but this Name of *Jehovah* declares (as far as he has thought fit to impart the Knowledge of himself to human Capacity) his Substance, or that *he is what he is*, Exodus 3. 14. And I think no Answer can be weaker than what he gives to this, viz. *I know not what Answer to give to so weak an Argument*; and certainly no Argument is ever the *Weaker*, because he *knows not what Answer to give to't*. A fair and fine Way of arguing, and every Whit as new as the Gospel, which he would impose upon us!

Pag. 72. He allows no Possibility of understanding Texts in the Old and New Testament, but by the Help of the Apostolical Constitutions alone, and those Scriptures

tures and Fathers, that continued down the same Explications. This is boldly and dogmatically asserted; and very justly deniable at least 'till he makes good the Constitutions Authority; and if after all his Endeavours he can't make it good, his Cause only built upon them must needs fall at once.

Pag. 73. After having in some sort allow'd a *Binary*, and that the Father and Son may be some way *Consubstantial*, and *One God* (more than he has hitherto been willing to grant) but exploded a *Trinity*, he expects that the Learned immediately yeild up the Invocation to the Holy Ghost, and to the whole *Trinity*, by way of preparation to the Examination of other Things. But this weak Man will find, that this great Bulwark, or ground Work of our Faith is too well settled than to be thrown down with his bare Expectation. However I hope, that (tho' he had not before) yet now by this he has sufficiently open'd his Opinion concerning the direct Invocation to the Holy Ghost, which he (Pag. 50.) so studiously would conceal.

Pag. 76. He desires an Answer to this Question, *where Christ, when he is call'd God, has the known Divine Titles, or Epithets plainly applied to him?* I might and have lately answer'd that Question directly; but I shall here urge against him, that this Questi-

on of his is to no purpose ; for, let it be answer'd never so directly, he will pretend to avoid the force of it, by saying (as he did *Pag. 7.* of the Name *Jehovah*) that he knows not what Answer to give to so weak an Argument : And so let the Argument be otherwise never so strong and cogent, it will still appear *weak* to his weak or rather obstinate understanding.

Pag. 79. I desire to be informed by this Man, where he finds in Scripture any Authority for the Division of Divine Worship into higher and lower ; for if he has no ground for it there, how can he expect that such an ungrounded Distinction shall be allow'd him, when we have the Testimony of so many Texts, which make One God the Object of One Divine Worship ?

I deny (what he positively affirms) that the Father is in Scripture call'd the *Primary God* ; this is a Title of his own coining, and which shall never pass currant with Orthodox Christians.

Pag. 80. He proves from *Philip. 2. 9.* that God, as a Reward of Our Lord's Obedience and Sufferings, *exalted Him*, and *gave Him a Name which is above every Name* ; and then adds, that He was never call'd *God*, 'till after his Resurrection, and Exaltation to the Right-Hand of his Father.

To

To this very weak Argument I shall answer.

First, That the Name which God the Father gave the Son, was not that of God, but *Jesus*; as we learn from what follows in *St. Paul's* words, (and what he on purpose suppresses) *that at the Name of Jesus every knee shall bow, &c.* *Secondly*, Our Saviour was called God before his Resurrection; compare *Isaiah 45. 3.* with *Matth. 3. 3.* Many other Passages I could bring out of the Old Testament, where our Saviour is called God; and which are applied to Him by *Justin Martyr* in his Dialogue with *Trypho*, and his second Apology. Many of those are quoted by me against *Mr. Whiston*, in my Essay upon Arianism. In his Application of *John 10. 36.* ... *Him, whom the Father sanctified, and sent into the World*, he is very much mistaken; for he would infer thence the Minority of the Son, as claiming his Divinity from the Father. I shall pass by the use of the Word *ἁγιάζειν* to *Sanctify* in the New Testament, whereby an Inferior often sanctifies his Superior, as *1 Pet. 3. 15.* *Sanctify the Lord God*, and a Person is said to sanctify himself, as *John 17. 19.* *For their sake I sanctify myself*; and I shall prove that God the Father sanctifying the Son, is only applicable to his Humane Nature, from

Luke 1. 35. where the Humane Nature of our Saviour is express'd by τὸ ἅγιον that *Holy Thing which shall be Born of Thee, i. e. the Virgin.* Thus our Saviour's Incarnation by the Operation of the Holy Ghost, is what he himself means by his Father's Sanctifying of Him, and sending him into the world.

Pag. 82. From the Text of *John 1. 3.* he would prove that the Holy Ghost is made by the Son; *All Things were made by Him, and without Him was not any Thing made;* and after his usual way of half-quoting Scripture, leaves out what follows, *that was made.* But besides, tho' even this had not been added by the Evangelist, the Conclusion for the Holy Ghost's being created, would be very weak; for if *all Things* included the Holy Ghost, how does it exclude the Father himself? And then there is no need of excluding any Person of the God-Head; for since the God-Head is own'd by all Orthodox to be One, and indivisible; to urge from this Text the Creation of the Holy Ghost is to divide the God-Head, and to affirm that God created Himself. So that this Text (even as he quotes it) can be of no service to him 'till he proves, what I dare maintain he never will be able, that the God-Head is more than One.

Pag. 86. Mr. *Whiston* is so far from allowing any Eternity to the Son, that he seems to scruple allowing him so much as a Metaphysick one, *i. e.* (if I mistake him not) that, supposing our Lord was made by his Father in Time, and his Real Existence was finite, yet he did not exist *in Potentia* in his Father's Mind from all Eternity; or that there was a time, when the Father thought not of having a Son, and another afterward, when he thought of it; which if it be granted, then there is some Mutability in the Supreme God; whereas the Apostle tells us, that in him is no Variableness, neither Shadow of Turning.

Pag. 112. He gives us the Judgment of the Convocation, passed upon divers of his Opinions; which I wonder should be kept more private than the Two Representations, which were printed: When it was absolutely necessary to confirm the Faith of many Persons, who were not without some reason for being at a stand, upon the account of Mr. *Whiston's* being permitted still to brave the Constitution of our Church, without a Censure of his Opinion; For our main Concern is not so much whether Mr. *Whiston* must be punished, and how, for his Heresy, but whether what affirms be Heretical or no; and

and not a few are prone to think, that (if fear of incurring a Præmunire was the only reason) Mr. *Whiston* might have remained every way unpunished, and yet his Opinion censured.

I had no design of swelling this short Discourse any farther, but meeting with a Passage in Mr. *Whiston's* Remarks on Dr. *Grabe's* Essay (just Published) could not forbear writing somewhat upon it. Dr. *Grabe's* Words, upon which that Passage is grounded, are these, Pag. 11. of the Preface to his Essay.

“ Indeed I do not blame Mr. *Whiston*
 “ for having freely, and yet modestly en-
 “ ough in some of his Writings, de-
 “ clared himself against some Abuses, or
 “ Defects of particular Churches and Chri-
 “ stians, in these latter Times, either Ro-
 “ man-Catholicks or Protestants, or both ;
 “ where he has evidently on his side, not
 “ only the Consent of many other Christi-
 “ an Nations in our days, but also of the
 “ Ancient Church over all the World, be-
 “ sides the plain Testimonies of Scripture ;
 “ as in the three Cases, mention'd in his
 “ Advice for the Study of Divinity, Pag.
 “ 287. namely, *Baptism by bare sprinkling ;*
 “ *and the not mixing the Water with the*
 “ *Wine in the Cup of the Lord's Supper ;*
 “ *as also eating of Blood, and Things strang-*
 “ *led*

“ led ; of which and the like any Chri-
 “ stian Divine may, nay, ought to speak
 “ or write his mind freely, as Occasion
 “ offers, or Necessity requires.

Mr. *Whiston* from this Concession is encouraged (and a very little does encourage him to spurn against the Church) to ask in his Remarks on Dr. *Grabe's* Essay, Pag. 35.

“ ---Whether the Church, instead of
 “ persecuting him for endeavouring some
 “ Alterations farther, upon much the same
 “ Foundations, might not be better employ'd
 “ in correcting these plain and undisputable
 “ Mistakes and Corruptions of
 “ these last Ages among Us.

I will first very briefly make some Observations on the three fore-mention'd Cases ; and then on the Reflections made by Dr. *Grabe* and Mr. *Whiston*.

Two of those Cases are not mentioned in Holy Scripture, and therefore (as all other Rites and Ceremonies, *Artic 34.*) may be changed according to the Diversity of Countries, Times, and Men's Manners, so that nothing be ordain'd against God's Word.

Besides, there is no need of falling out with our Church about the First of these ; because in Her Rubrick we read these Words, The Priest (if they shall certify him that the Child may well endure it) shall dip

it in the water discreetly and warily: And the first Common-Prayer of Edward the VI. 1549. He shall dip it in the water thrice.----So it be discreetly and warily done.

It is then plain, that our Church is free from what is by these Two Persons laid to her charge in this First Case.

As to the Second, in that First Common-Prayer we read a Rubrick, which directs *the putting to the Wine a little clean Water*; and if the Church had not seen some Occasion for leaving out that Direction (and several other Particulars in that Common-Prayer-Book,) there is no doubt but that the Use of it had been continu'd to this Time. Therefore no body ought rashly to dogmatize *upon his own private Judgment* (Article 34.) against what the Church has determined, *so it be not repugnant to the Word of God*; and indeed I find in the Scripture more Authority for Wine alone, than for Water and Wine. I know well enough, that in Antiquity Water and Wine have been used; but at the same time I affirm positively, that our Church (as every Particular and National Church) *bath Authority to Ordain, change, and abolish Ceremonies, or Rites of the Church, Ordained only by Man's Authority, so that all things be done to edifying.* And I wish those weak Brethren, for
whose

whose sake only, (read the *Preface* to the Common-Prayer) many Alterations were made from that First Book, had profited of that charitable Compliance of Our Church, and been edified thereby.

The Third Case indeed has an Appearance of Scripture for it; and has given an Opportunity to unwary Persons, and (to my Knowledge) to prophane Wretches, of ridiculing Our Church on this Particular; and were it not for fouling the Paper, I could bring an impious Jest of a *Libertine*, now living, upon the Church's permitting the Eating of Blood, and yet forbidding Fornication. I shall refer the Reader to what the Learned Dr. *Hammond* writes on *Acts* xv. 29. in his Annotations, which will make it clear to any reasonable Person, that the Text, which forbids the Use of Blood, and Things strangled, is to be restrained to that Time; when that Compliance was necessary to the making up of a Church of *Jews* and *Gentiles*, which otherwise would not have associated. Besides, St. *Paul* (who had been present at the making of that Apostolical Temporal *Canon*, and deputed to be the Messenger of it; and therefore knew best the Sense and Extent of it) in *1 Cor. c. 8, & 10. v. 25.* gives an unlimited Liberty to his Christians of eating *whatsoever is sold in the*
D *Shambles,*

Shambles, asking no Question for Conscience-sake; for the Earth is the Lord's, and the Fulness thereof. That Apostolical Council, which sent those Decretals, sat about the Year of Our Lord 49. and St. Paul wrote his First to the *Corinthians*, about the Year 55.

Having briefly Remark'd on those Three Cases, I go on to examine First Dr. *Grabe's*, and then Mr. *Whiston's* Reflexions on them,

I must here, with Dr. *Grabe's* Leave, whose great Piety as well as Learning I respect, deliver freely my Opinion different from his. I think,

First, That the Word *Abuses* is much too harsh to be bestowed on Our Church's Determinations in Things indifferent, and purely Ceremonial, supposing even (what I can't submit to, upon the Trust of One single, tho' ne'er so learned a Man) that She deviated from the general Primitive Custom in these Matters.

Secondly, That to urge the *plain Testimony of Scripture* in every One of these Three foregoing Cases is wrong, by what I have alluded before: The Two first Cases have there *no Testimony* at all, and the Third has *no plain One*, as has been shewed by comparing the decretal Epistle with St. Paul's Directions.

Thirdly,

Thirdly, That no Christian Divine, being Member of, and having submitted himself to the Obedience of any National Church, ought to speak or write his Mind, in Contradiction to what that Church has determined; but that, if he has any Scruples upon his Conscience, he ought first to communicate the same to the Governors of the Church, and try, whether his private Judgment may not be better informed and rectify'd, and not to presume by an open Freedom to offend against the Common Order of the Church, and hurt the Authority of the Magistrate, and wound the Consciences of the weak Brethren: Especially when the Scruples belong not to Matters of Faith, And the more ought every humble and Self-denying Christian to curb that Freedom of suspecting and impeaching, upon every groundless Doubt of his, the Wisdom of the Church even in indifferent things, lest this might open a way to call in question Things of greater Moment; and so by departing from the Church in these, the unhappy Person should be sensibly led to depart from Her in greater, even fundamental Articles of Faith; which is likely enough to have been Mr. *Whiston's* Case.

Dr. *Grabe* (I hope) will excuse me, if I freely and boldly adhere to the present

Determinations of Our Church, tho' contrary to his private Judgment.

As for Mr. *Whiston*, I wonder (but yet I need not, if I consider his bold Carriage) how he can fix the Title of *Corruptions* upon the Practice of Our Church in these Particulars; for no heavier Word could be used, if the Articles of our Faith were concerned; and how he can be so unreasonable as to expect, that at his single, or One more's Beck, our well and maturely settled Ceremonies should be changed, and (by a Distinction of Meats, at first necessary for some Time) a Branch of *Judaism* should be now (after the dis-use of almost Seventeen Centuries) brought back, and a yoke put upon our Lawful Christian Liberty, by the Slavery of the *Jewish* Ceremonial Law, the Ordinances of which were to end, when the Gospel was propagated over all the World. I can't understand, wherein Mr. *Whiston* is persecuted; when he goes on still to maintain his Blasphemous Opinions without Controul and Restraint. These things, which he names *Corruptions* and *indisputable* (tho' his Sense of them is very far from having such a general Consent as to make them past Dispute) are very *Trifles*, and not be named (even granting they were Mistakes,) if compared with those monstrous Assertions

Assertions of his, which Our Church will be much better employ'd in Silencing, than in spending Time on a Dispute, whether *Baptism* should be perform'd with the Ceremony of Asperision, or Immersion, &c. Nay, when the Rubrick of the Church declares for the last, except the Health of the Child be too weak to admit any but the first. And if the general Practice in this or any other (no less material) things (as Reading the Communion-Service in the Desk, not at the Communion-Table ; not Receiving the Holy Sacrament every Sunday at least in all Cathedrals and Collegiate Churches and Colleges) be not according to the Rubrick, 'tis no fault of the Church, nor ought any dirt to be thrown upon Her for it.

The Dispute between Mr. *Whiston*, and Dr. *Grabe*, concerning that *Arabick* Manuscript will (I'm afraid) not be ended so soon ; and very few are able to be informed thereby of the main Things, which Mr. *Whiston* aims at. For (if I take him right) he aims at (reforming after his own Way, which is) overthrowing the very Corner-Stone of our Christian Faith, viz. the *Trinity* and *Incarnation*, and substituting Heretical and damnable Notions instead of the received Orthodox Ones.

In Order to that, he pretends to set up

a new Word of God, which he fancies may favour those Noveltries, above that which is generally own'd by the whole Christian World. Now suppose he were able to produce (what I find by his *Remarks* on Dr. Grabe's, will be very difficult for him to do) a true Genuine Authentick Copy of those Constitutions, &c. *Andraganias*, &c. To what Purpose will it be ? If we may take his Word, it will give us an Occasion of altering our present Belief concerning the foregoing Articles, But has not our Belief been grounded hitherto upon the Canonical Scriptures, whose Authority he himself pretends not to dispute ? And if it be so, let us (if there is yet room for *Scepticism* in a clear Gospel-Light) be satisfied, whether the Bible we have is sufficient to determine the Question ; and if it be, whether our present Belief agrees with it. For if these Two Points (as I am fully persuaded they may) be settled, I know no need of his new Inventions : And when ever he can (as I trust he never can, which appears by his flying to other Authorities) shake that Sound and unmoveable Foundation, 'tis then time enough to search, what Articles of Faith he'l produce out his new Gospel. For my Parr, I think Time would be much better, and to more Edification laid out in proving the
Eternal

Eternal Divinity of Our Saviour, and the other Doctrines, which Mr. *Whiston* denies, by the Authority of the Scriptures we all have in our hands; than in prolonging the decision of this Dispute, by arguing about these Manuscripts, and the Integrity of them; which for ought I can guess by the Two late Books, can hardly be cleared. Let Our Learned Clergy resolve what Doubts may have sprung since Mr. *Whiston's* starting again these *Heresies*; and if we are but sure of our Faith by the light of Our Scripture-Revelation, they may then at their Leisure fall out, or in, about *Arabick, Ethiopick, Coptick, Syriack, or Greek* Copies of the Constitutions and other such long-since-exploded Trumpery.

My LORD,

I have now done with my REMARKS; and nothing but an earnest Zeal for the Faith, wherein I have been bred by the Church of *England*, has moved me to write. I have a Soul to be saved: And it imports us all to know, whether Christ, thro' whom We expect Salvation, be GOD, as the Church has taught us, or no; whether our Worship must be directed to Two GODS or One; whether our Faith is to be in Suspense, 'till Mr. *Whiston's* Books come out and are answered: This is many

many a Lay-man's Case ; and in this Case 'tis no fault to apply to such of the Governors of Our Church, as We think are more versed in those High, and yet Necessary Mysteries. But, My LORD, I have had (G O D be thanked) this Comfort, that your LORDSHIP has confirmed me in that Belief, which I have had the happiness to be grounded in from my infancy. And I have gladly embraced this opportunity of paying You my publick Thanks for this Your LORDSHIP's great Favour, which shall ever be own'd by,

My LORD,

Your LORDSHIP'S

Most Humble and Obedient Servant,

Mich. Maittaire.

Sept. 22. 1711.



F I N I S

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T H E

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C A S E,

And the

Humble PETITION.

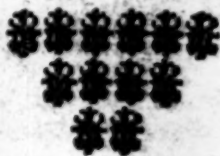
O F

Michael Malard,

Never a Monk, but Pastor of
the Church of Belleville, in
Beaujolois in FRANCE.

To the

Honourable COMMITTEE, newly Estab-
lished for the Relief of the Profelytes.



L O N D O N,

Printed by *William Heathcote*, in *Baldwins*
Gardens. 1717.

CASE

And the

HUMBLE PETITION

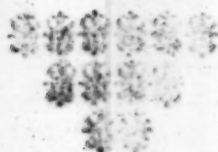
OF

James M. Smith,

Not a Monk, but Pastor of
the Church of Belleville, in
Barrington, in FRANCE.

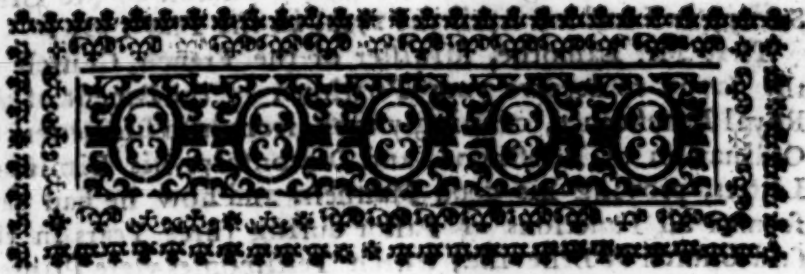
To the

Honourable Committee, newly Elected
for the Relief of the Protestants.



LONDON.

Printed by J. W. M. in the Strand.
G. 177.



*The CASE and Humble PÉTITION of
Michael Malard, never a Monk, but Pastor
of the Church of Belleville in Beaujolois in
France, to the Honourable Committee newly
Established for the Relief of the Profelytes.*

Sheweth,



THAT Your Petitioner, Son to Francis Malard, Doctor-Physician, to whom the Fees, that is, the noble House of Layssu in Varenard, two Leagues and a half from Macôn in Burgundy, belongs; Brother to Francis Malard, Doctor Physician in Lyons; Cousin to Mr. Malard of la Clere; General Farmer of

all the Rents of the late Cardinal de Bouillon, the Dean of the Cardinals, who is Son to the late Mr. Malard, Judge and Mayor of Paray le Monial, in Charolois; Step-Son of Mr. Patissier de la Fayette of Beaujeu, who had eight Farms in Beaujolois; Step-Brother to Mr. De la Fayette, who kept a Coach in Lyons, and married Mr. Tome's, a Banker's Daughter, at the Key of the Celestines in the said Town; Cousin to my Lady Dompont, Wife of Sir De la Chartonniere, the Criminal Judge of Ville Franche; Godson of the said Lady, and of the Baron Desaintolive; Cousin to Sir Defontenaille, to whom belongs the Castle Milan, at the going up to the Capuchins in Lyons; Relation to Mr. Charton, a French Refugee, Engineer to the King of Prussia at Custrin; and Grandson to Mr. Thevenot in Beaujeu, a French Protestant, worth 100000 French pounds; Friend to the Marquis de Chandieu, a French Refugee in Berlin, Forsook his Benefit, Estate, and

Yearly Pension, to be faithful to his Ministry, and Embraced the Protestant Religion in the French Church of the Great Savoy, in London, April the 15th, in the Year 1705 :

That Mr. Lamothe, Minister of the French Church of the Savoy to deprive your Petitioner of the Benefit of the Royal Beneficence, cunningly took from him his Letters of Ordination of Priesthood, and Deaconship, his Dimissory Letters, proving his good Manners, and how he had performed all Functions of Pastor during three Years in the said Church of Belleville; which Testimonies were Printed, Sealed, and Subscribed by the Archbishop of Lyons, and his Secretary : He took also his Papers of Family together with the others:

That Mr. Brocas Minister, a Member of the French Committee, by the means of Mr. Peltan, Gentleman to the late Archbishop of Canterbury, took from me my Certificate of Switzerland, Sealed with the little Seal of Zurich, and Subscribed by the Chief Ministers of that Town, which mentioned all my Original Testimonies:

That they having denied all to me on both sides, during eight Months, as also to their Vestry, to the late Bishop of London, and Archbishop of Canterbury to whom I apply'd my self, I wrote two Letters to Queen Anne, to Pray Her Majesty to make them Restore all my Testimonies, that I might prove what I am. About a Fortnight after, all was restored to me by Persons unknown to me (who Charged me strictly to hold my Tongue about it) viz. the Originals by Mr. Guibert an Elder of the French Church of the Savoy, an Upholsterer of King William ; and the Certificates of Switzerland by Mr. Deguillon:

That after I shewed them to the late Bishop of London, who wondered at the Trick, he ordered the French Committee to give me Ten Pounds; but Mr. Pegorrier, Minister, said to me, that he would not give me the Ten Pounds, unless I should say in the French Vestry, That I am sorry, and have Mistaken. And they Endeavour'd to Bribe me by the Son of the late Mr. Le Meux, Master of a French Boarding-School, near Soho-square, that I would say before Mr. Graverol Minister, Only that I am sorry: I answer'd, I would not commit such a Sin as to justify the Guilty. They kick'd me out of their Vestry when I went to prove the Villany of Mr. Lamothe, and Brocas or I demanded Justice, and then Caned me afterwards out of a Coach in the middle of Grafton-street, by full Day, and then made the Horses run a full Gallop, through Monmouth-street, Mrs. Sibley and her Family are Witnesses:

Guilty

When

When they saw I was uncorruptible, they resolved to destroy me another way, and ruin my Reputation to Cloak their Villany. Therefore they gave me only fifty Shillings against Easter, and turn'd me out of Mr. Lefevre's School, by spreading every where a false Report, That I was under Censure, without proving any Sin of mine, (nay, they spoke not of it, when I brought them before Justice Bealing two Years and a half ago, because he had put them upon their Oath, but they accused me of nothing before him, but of my misfortunate Marriage). I went to Fulham to complain of 'em to the late Bishop of London. He was gone to the Bath for the whole Summer. I was obliged to beg for my Bread during four Months by sending Letters in Latin in Gentlemens Houses; they let me know by one of my Acquaintance, they would give me Money, if I would go away from this Kingdom: So Necessity forced me to go to Holland to receive the rest of my Ten Pounds by a Bill of Exchange:

That I gave a Petition to Holland, Berlin, and Bern; but they answered, England was richer than they; That their Money was for their Poor and Profelytes; That I must return to England to the Church wherein I have Embraced the Protestant Religion, which ought to relieve me. However his Excellence my Lord Wilding, who is the First of the Canton of Bern, with my Lord De Graferid, gave me a Letter of Recommendation for Mr. Aufrere, Minister, who Acknowledged it true, and bid me come the next Sunday to the French Vestry of the Savoy, that he would make them allow me some Money Weekly; The Bishop of London bid me the like. I went there; but I found Mr. Sorin instead of Mr. Aufrere in the said Vestry, which, to starve me, contriv'd this Craftiness, That it was a supposed Letter. I said I would give my Oath for the Truth; and they may send it by the Post to my Lord Wilding. But they gave me no Money for all that. A month after I asked them if they had received Answer by the Post; they said no. Three months after they said they believed it was true, but I must stay till the money of the Committee come;

That I asked my Letter of Recommendation to shew it to the late Bishop; but that it might do me no good, Mr. Aufrere told me the young Dubourdieu Minister took it away from him, and so they never restored it to me. During that time I begged for want of Relief; and sought to marry me, to have somebody to defend me against their Tricks and Injustices. Mrs. Clemaron, a French Woman that was the Governess of Mr. Lamothe's House, (which I knew not) helped

ped me, by the means of her Washer Woman, to the Wife I have now, and told me, Mrs. Durand said to her, she was a very Honourable Widow. Mr. Lamothe bid Mr. Bion the Minister to marry me with the said Wife I have now; tho' he had subscribed she was the Wife of another man then alive, and his Church gave her monthly seven Shillings. Thus I think really in my Conscience the said Lamothe, one of the French League, united to the French Committee for their Interest, has cast me into this bad marriage to ruin me for ever; and this strengthens such a suspicion, that they have broken my Marriage on all sides before, by their Serpents Tongues, when it was good and honourable. I have done what I could to break it by Law; but she was acquitted of Felony in the Criminal Court. I have proposed to her many times to separate, to take away the Scandal, so far as to proffer her all that I had at home, except what I had on my Back, and I would pay my Debts; but I could do nothing therein, for she put me in prison, and Arrested me cunningly two other times; and I have never acted against my Conscience by living with her.

Therefore, Gentlemen, I desire you to give me only the same Portion in the Royal Bounty, as to another French Minister, according to the Order of my Lord Bishop of London, which I delivered a Year and a half ago by Mr. Godfry Wittich an Overseer of Covent-Garden-Parish to Mr. Deguillon, being in nothing inferior to the French Ministers. Mr. Chambellain shall keep the money in his Hands, and pay my Creditors, and shall give me some money to buy a Bed, with some Furniture for a Room, that I may give to her mine and the rest to my Lawyer to manage my Business at Doctor's Commons, to part or break the marriage: For I desire nothing more than to live without Reproach before God and Men. And in Case I do not part, you shall give me nothing for the future. But at the same time I desire you to obtain a Letter of Protection for me; otherwise she would Arrest me in many wrong Actions, but especially for her Maintenance; for which thing no body would bail me, lest I should fly away, and so they should be obliged to maintain her the rest of her life-time: and by such means she would make me die in a Prison, that I might not obtain a Divorcement, or break my Marriage with her; as also that she might have a pension as the Widow of a Minister.

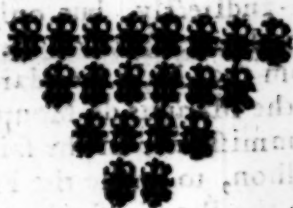
I am the Author of the New French Grammar, Dedicated to King George, and made for the Use of the Young Princesses. I have writ also a Book of Divinity to make the Reformation be preached in France, which is now in the press;

Press; and so I work for the Defence of the State, and of Religion. I had but six pounds Sterling from the French Committee two years ago, and eight pounds the last year.

I would have my Certificate in this Assembly wherein there was but French Gentlemen about three Weeks ago (as I believe) to prove my Ordination and good Life; and would leave also my Letters of Naturalization; but they told me there was no need of it. I left however in their Hands a Memorial to shew my Want to the whole Committee, established for the Relief of the Profelytes.

Mr. Taverner a Proctor in Doctors Commons, and Justice Corn, are Witness how I would part with her by Law.

I have Written nothing in this Petition but what I can either give upon Oath to the best of my Knowledge, or prove.



CON

CONCLUSION.

THE Law of England is, That when one has an Enemy who will destroy him at any Rate, he may reject him upon his Tryal; But Mr. Guillon has been all along, and is still such to me: therefore, according to the Law of England I reject him, and desire the Honourable Company of the Committee established for the Relief of the Profelytes, to put him out of their Company, the said Guillon being unworthy of it, and no competent Judge for me. Besides, the French Gentlemen that are Members of the said Committee ought to be put to their Oath, that they shall speak nothing untrue against the Profelytes, to the English Commissioners of the said Committee, neither in private, nor in the publick Assembly, directly or indirectly, but only what they can prove, or think sincerely in their Consciences to be true (I except nevertheless from that Rule the Marq. du Quene) nay it is highly necessary the Marquis de Montendre, a Profelyte, should be nam'd a Commissioner in the said Committee, in the room of M. Guillon, to bridle the French Refugees.

Now let us come to the Proof of what I have above set forth against M. Guillon.

I say first, that he is unworthy of your Company; because he has imposed upon you, by saying, I went away from this Countrey, and they gave me a good Sum of Mony: Whereas he should have said, They forced me to go away, by starving me, and gave me a Bill of Exchange for the Hague, and not a good Sum of Mony: For if they had given me in London the rest of the Ten Pounds, allow'd to me by the late Bishop of London, which was 7 l. 10 s. I had never gone away from this Countrey. The second Untruth he said is, that I had some Disputes with some Ministers, and I was put under Censure: Now I had no other Disputes with Mr. Lamorhe and Brocas, Ministers, but that of St. Paul with St. Peter, whom Paul rebuked, Gal. 2. 11, 14. Thus the said French Ministers having cunningly taken away from me all my Testimonials of Pastor of the Church, good Manners, and Family, and deny'd them with the Fact,

I rebuked them both openly, because they were blameable Gal. 2. 11. the one in Denmark-street, and the other in his House; after, nevertheless, I had first used the Order of Charity, prescribed in the New Testament, which was, to rebuke them secretly between them and me, Matth. 18. 15. Therefore, if my Pension is to be cut off, because I disputed with those Ministers, I being in the right (as Mr. Guilhon would ~~say~~, having attempted it three times already, with the others of his League) with how much more Reason is the Pension of Mr. Guilhon to be cut off, he having had an extraordinary Quarrel with M. Armand Dubourdieu, one of the French Ministers of the Savoy, in which he was in the wrong; so that he had been put under Censure, and turn'd out of his Eldership of the Savoy, had not his Riches, and the French League, who considered he had saved much Money for them, by Ruining the Profelytes, prevented it.

fain

As for the pretended Censure, they never proved, nor can prove any Sin of mine deserving an Ecclesiastical Censure; nay, the Certificate of Justice Bealing, which is printed at the end, is a Confirmation of this Truth. Besides, they have no power to put me under an Ecclesiastical Censure, having embraced, and being of the English Episcopal Church, and having Refused to embrace their Presbyterian Church behind the Exchange, as they would have me, which was the Root of my being persecuted by them. Furthermore, an Ecclesiastical Censure is only against such as continue obstinate in Sin, after two Admonitions signified to them, with their Sin, all in Writing; but they never signified any Sin to me in Writing; nay, they would not so much as permit a Witness to come along with me into their Vestry, to hear at their Mouths the pretended Sin; therefore, I have incurred no Ecclesiastical Censure; and if they have put me under Censure for no Sin, they must be put themselves under Censure, for having abused the Censures of the Church, to attain their ill end.

Secondly, I say that M. Guilhon is no competent Judge of me; because the said Armand Dubourdieu, says in his Book Intituled, (*Le Silence du Fidel dans l'Affliction*) which I've at home, That Mr. Guilhon can be no Accuser nor Witness in any case, his Actions having a degree of Blackness and Enormity equal to those of Witney and Hall, pag. 71.

He says besides, that he is a Boor, an Ass, and a Robber, pag. 67, 68, and 69 of the said Book.

1st. A Boor, because, he says, he is the Son of one Guilhon a Ploughman; that he should be now carrying a Basket of Dung on his Shoulders in his Village, and following

a Cart, had not the Persecution been the accidental cause of his Elevation. But, says he, that he might not go for the Son of his Father, he has put (De) before his Right Name, which is Guilhon, that he might go for Noble now in this Countrey, being Ignoble, and a Plebeian by Birth, p. 67.

2dly. An Ass, because he is as much a Peasant as his Father in his Speaking, and can't distinguish himself from his Father in this point, p. 67, from the 22d Line of the said page to the 28th of the 68th page. And indeed, ask him any Question, you will perceive he understands not Latin, Philosophy, Divinity or Law, nor any manner of Humane Learning, and so, since he can't distinguish himself by his Birth and his Learning, he distinguisheth himself only by Wickedness, Boldness and Brazenfacedness.

3dly. A Robber, because he says, p. 68, from the 27th line of the said page, to the 18th of the 69th pag. That the said Guilhon has found the wonderful Secret how to make silver Fountains flow to him; and has swell'd his Purse by lessening that of the honest Folks, who have been the Martyrs of his Metamorphoses, meaning by that, that he made them that lived indifferently quite miserable, by changing their true Character of honest People, into a false and ill Character, by his Artifices and Lies, and in Representing 'em Rich (tho' poor) by unlawful ways. Thus he caused them to lose their Pensions, or have but little. I am one of the chief of those Sufferers, with the late Mr. Delpeche, and all the most substantial Profelytes, without Reckoning Mr. Renoult, the Author of the Book, Intituled, (The Defence of the Profelytes,) sold by J. Delage, in Loyd's Court by St. Giles's Church; which Mr. Renoult, a Profelyte, because he was a better preacher than they, was forced to fly to Ireland (where he now is) from their persecutions.

After the said Mr. Dubourdieu has said all these things of Mr. Guilhon, he concludes by saying, p. 70. at the end, That he has given but a small Description of his Character, but he will give the particulars thereof, in a Factum he is preparing against him, p. 71.

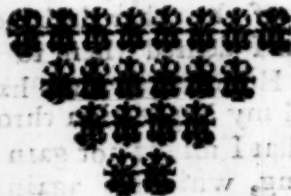
Lastly. As to my Marriage, the French Gentleman that sat next to Mr. Guilhon, with Dr. Thrall, did not apprehend my English, because I can't speak it so well as I can write it, for want of practice; but I told your Company I had discovered something by which I did believe the first Marriage good; but I submitted all along to the Laws of God and Men, and do still submit, and would not separate of my own Head, being no Magistrate, nor Judge in my own Cause; because she would throw me into a Jail, where

where I might die, and so I should be my Self-murderer, for a thing I do not know, and in which I may be mistaken in my belief, being neither certain of the Validity of the first Marriage, nor infallible, and so my Conscience dictated to me, I could live with her till a Separation be made by Law; forasmuch as the natural and eternal Law, which prevails against the positive, forbids me to co-operate, directly or indirectly to my Death; therefore, &c.

The said Mr. Guilhon, told me in that assembly, that I should go to Holland and leave her; but I answered, I should starve there not understanding the Dutch Tongue: besides, he would write to Holland with his league, that I am a bad Profelyte, and have forsaken my Wife after I have lived many Years with her. The French Gentleman, who sat the nearest to Mr. Guilhon on his left; said, I must part with her, but this was a stuff as well as the other, for she would Arrest me for her Maintenance, and after I should be Dead in a Prison, having nothing to live in it, and no Body bailing for such a thing, knowing the Law would constrain the Bail to maintain her, the rest of her Life time, if I should chance to run away being Bailed, they would say, they know nothing of the other Husband, as the Vestry of the Savoy did, when I desired them to come to the Trial, to prove that other Husband, as they had promised me before, and had ruined my Reputation throughout the Town, upon this point, that I might not gain one Farthing in any House by teaching, which is against Charity, and to shew still more plain to all the World, that I am innocent in this Marriage, she told me she was Widow, and her Husband Dead and Buried; Two Witneses have given their Oath upon the Trial for't: moreover she had changed her Name, and the Name of her Husband. I gave likewise a Summons to Mr. Lamothe Blagny, now Justice of the Peace, who said he knew him and would prove his Marriage, and to Mr. Braguier and Satur Minister, who both had Subscribed she was Wife to that other Man, them three being Members of the the French Committee, and Elders of the French Church of the Savoy; I gave also a Summons to Mr. Tibal, Tibaud, and to many more. Mr. Cope a Lawyer, and Mr. Hencock a Councillor will be an Evidence for me, as also Mr. Day another Lawyer, whom I carry'd to the late Bishop of London, submitting my self to the Law of God and Man, and to whom I complained of the French league ruining my good Name, upon the account of my Marriage by making me go for a wilful Aduiterer, against their own Knowledge and Conscience, without helping me to get out of it.

They know I am innocent, and that I have Ruined my self about it, because I would live without Reproach before God and Men; but they behave themselves among the English as if they were ignorant of it, to make me always pass for a wilful Adulterer, is not that a very great Wickedness? I know them of old; they have caught me so often in their Snares, that I shall be in time to come, more cautious of them, and their bad Counsels.

But to put an end to this Business, let the Justice Court of this Kingdom oblige the other Husband to appear before the Judges upon pain of Death; that they may judge definitively of this Marriage; and such a Way will be better and quicker than the nonsensical and costly Windings about used by them to judge of this Marriage, which cannot be judged neither without him, by that long and Ridiculous way that Ruins Men, and Remedieth not the Evil.



RE-

REFLECTION.

Gentlemen, Is it the Character of an Honest Man to impose upon the Publick, by going by another Name than his own? But Mr. Guillon is such; for he has changed his Name of Guilhon into Deguillon, to imitate the Pope, who has changed his Name of Bishop into that of Pope, to deceive Men as well as he; Therefore, &c.

2. Is it not a Sin to tell a Lye by Writing as well as by Mouth? But Mr. Guilhon always subscribes himself Deguillon, which is a Lye, and he persists in his Sin; neither will put it off: Therefore the French Vestry in the Savoy cannot in Conscience give him the Sacrament of the Lords Supper, so long as he will not mend his Sin. Nay, he deserves to be put under Censure, for having deceived thus both the Church and Men: that by making a publick Example of him, no Protestant may attempt for the future to deceive the Church their Mother, nor Men, by giving them a wrong Name.

I would have printed last Week a Pamphlet against him in English and French, which I would have published to the whole Nation, had I not had Respect for your Honourable Committee, Established for the Relief of the Profelytes, into which he is got, being unknown to you, by the help of the French League, Of which he is the Agent and the Beadle; for which Reason he never goeth Abroad, or to the Vestry, without a Cane (tho' he has a Sword) as if he would Cane the profelytes, as well as their own poor, carrying it rather to insult them with it than for leaning on it; which Employment befits him well enough, as being the Boor of the League.

Rustica progenies nescit habere modum;

REPRESENTATION:

THIS French League, the better still to starve the Profelytes, and turn them out of the Kingdom by way of necessity, had this Craftiness all along, to bring Foreign Ministers, of their Relations and Acquaintance from Switzerland, Germany and Holland, to officiate in the French Churches, as soon as any Minister was dead, and gave them the Money of England, which is a Theft, because profelytes could fill those vacant places even with more Fruit and Edification, and England is not obliged to nourish Foreigners. The Foreign Country wherein they have been Ordained, ought to provide for them. The poor profelytes have been thus turned out from all Ecclesiastical Functions, though they had no other way of living but by preaching. Besides, they are not the Owners or proprietors of the fifteen Thousand pounds, to give it to whom they please: therefore they ought to distribute it according to the Intention of the Givers.

They have also ruined the Reputation of the Profelites in private Houses to hinder them from getting their Livelihood by that way. Sir Gilbert Elliot a member of Parliament in the last Ministry, and my English maid of Kensington, with a great many more whom I'll put upon Oath, will be an Evidence for it. Justice Rodram was once surprized at this way of blackening an innocent and righteous Profelyte, in the Year 1714. And if there had been English Commissioners established in the French Committee, two English against one French to curb 'em, they had never wrong'd the Protestant Religion, nor hinder'd the propagation of the Gospel by their Scandal and ill Conduct, which hath hardened the Papists of this Country in their Schismatick, Heretical and Idolatrous Church. They were honest Folks, and good men when they came out of France, but the English money has corrupted them; they have imitated the late King of France, Lewis the 14th, and Chelsea-College.

Nay, the Dispute of the said Mr. Dubourdiou against Mr. Guilhon is come, because Mr. Guilhon, (who went to hide himself in a meadow with the Chaplain of his Regiment

in

in the time of the Battel, pag. 70.) took the party of Lewis the 14th. the late French King, against whom Mr. Dubour-lieu had spoken in his Sermon, as it appears in pag. 67, line 13 and 14, and throughout the Beginning of his preface, wherein he declares also, that many of them were angry, with him, because he had preached against the French King; so that it is very likely that the said Guilhon, as also some others of that Cabal, have been bribed by popery to ruin all the most learned profelytes, who preach the best, and set forth Books against popery, because Rome knows the profelytes are the fittest persons to stop their mouth, and to overthrow the Reign of the Antichrist, as Apollos did the Jews, Act. 18. 24, and 28. For Rome follows the Turkish way, which is to corrupt and gain men's Hearts by Gold and presents, to obtain what they cannot any other way. Ye have, English Gentlemen, an Example of this Truth in the persons of many of your chief ministers of State in the last ministry. And if the King and the Parliament would permit to the Body of the Profelytes to appear in a common Assembly, to prove, or give their Oath for the Truth against them, their manifold Knaveries, Injustices, Artifices, and Tricks, would surprize the whole English Nation. They join many, both Elders and Ministers of the two Head Churches to lie of a Profelyte, who being not of the Committee are less suspected by the English, who know not they are joined in a League because of the money with the French Committee, composed the half of Presbyterian, and the other half of a third Church, which is neither Presbyterian nor English Episcopal, as I'll demonstrate by my Act of Reception, subscribed by their Vestry. They wear however the Gown, and read the Common-Prayers for money sake, but deny the Bishops and their Power, as I will prove by their own mouth, and a real Fact; tho' it is forbid to Dissemble in matters of Religion, Gal. 2. 13. Therefore if you will not be deceived, put them to their Oath. If Christ should embrace the Protestant Religion in London, they would make him look as scabby and black as any other Profelyte.

Many of their Ministers wanting nothing are gone to Paris to turn Papists, as Mr. Lefevre, who kept a Boarding-School in Buckingham-House near Charing-cross, and had besides 30 l. pension, Mr. Bassett Minister in Spittle-fields, Fau-geron, paravisol, Laborie, &c. Some of 'em have been hang'd, burnt in the Hand, Whip'd, gone away without paying their Landlord, after they had been many Years House-keepers; some have had Bastards; others have been pensioners and Spies of the King of France in the last War, as one nam'd

Ho.

Hector, a French Refugee, who served him a long time as a Spy, and who, as such, had been guilty of many Weighty matters, especially in the Affairs of England: (Hist. Univ. by M. Bossuet Bishop of Meaux, Tom. 3. pag. 326, and 327. Guiscard recommended also by them, made the Descent miscarry, which was intended in the port of Sette in Languedoc, having Intelligence with the French King; he was afterwards Quarter'd in London, being convinced of a like Crime. A young French minister came to Lausanne, he was helped to a place, to be Tutor in a House, where he carried away the best Horse in the Stable, and a Silver plate, and went to Paris to make himself an Abbot. Another in Berlin got big with Child a young Girl, taking her backward, tho' in the natural place, and it was printed in Berlin in the Year 1707, a German Lady being willing to prosecute him at Law to make him marry that Girl, he run away; but Gentlemen, no profelyte has done any of those things: therefore the profelytes are more honest men than those Slanderers, who blacken every one to enjoy the money and the Charities of England; for if some profelytes have miscarried in Faith, it is Necessity, and their Scandalizing of them, which is the Cause of it. They make a mote in profelites big like a Mountain, but cloak their Villanies, and those of theirs to go for Holy, and for fear the 25000 l. should be cut off, as it was done during four Years by the late Q. Anne, who knew all their Injustices, and knew also, that their Poor and the Profelytes were never the better for it; and if they had not prevented the Tryal by their Friends, when hundred of the French Refugees prosecuted them in Parliament, and got Books printed against them, of which I have one at home, I had not now had the trouble of justifying my self against them: But King George, who does not know what's past, by an effect of his Goodness and exceeding Charity has given them that Money again, whom they must thank for ever.

In fine, I need but get printed the preface of Mr. Armand Dubourdieu's Book, and give it to the World, it is more than sufficient to justify me against that Cabal; for he shews in it their pensions, Interest, Malice, Craft, violent Vengeance, the Venom of their Tongues, their Calumnies, Tricks and Artifices. Let no one wonder therefore any more, if they have known the way how to form a League to extirpate the Profelytes by all unlawful ways, being not able to do it by Fire and Sword, for want of Power and Authority, to save to themselves the Money they are obliged to distribute to the Profelytes, and hinder the Number of them from increasing.

David

David makes also their Picture, psal. 55. from the 1st verse to the 15th inclusively, as you may see at the end of the Common-prayer-book; after what he curses them in the 16th verse of the same psalm put into english verse.

They thought to turn me out of this Kingdom by scandalizing me, starving me, and Ruining my good Name, because they had been successful that way upon many of the Profelytes; but they have been mistaken, for I don't judge of a Religion by the Works of them who profess it, but by the Doctrine: And for fulness of Wickedness, that I might not be able to make any Sermon or Book, knowing the Mind must be quiet to compose any thing, they have filled my Mind with Trouble and Persecution, so far as to perswade the late Bishop of London I was mad, when I apply'd my self to him to make them Restore my Testimonies, which they deny'd; so that he flew from me as if I had been Really so, which was enough to have made me so, had not God in his Grace sustained me. They are proud like Lucifer to the Profelytes, but humble and kind like Lambs to the English; yet under that Lamb's Skin there are Ravenous Wolves hid. If the Profelytes preach well and be honestest Men in the World, they keep it hid from the English; but if one of their Ministers preaches well, they noise it throughout the Town, and make the Chief of their League go for Holy, that their Lies against the Profelytes may go afterwards for Truths. They use us also as Dogs, though we be Officers of God, and faithful Ambassadors of Christ, 2 Cor. 5. 20. Seeing then they have no Respect for an Officer of God, what Good thing can be in their Heart?

And indeed, how could England expect they should be just to the Profelytes, seeing all is carry'd in their Assembly by the Plurality of Votes, and there was no Englishman among them; for the half of the French Committee being Presbyterian, the Principles of their Church obliged them to Refuse their Votes to the Profelytes of the English Episcopal Church; so that if there had been but one Reprobate in the other half of that Committee, which is outwardly of the English Episcopal Church, there was more Votes to cut off such a Profelyte from the Pension, than to put him in it. From whence it follows also, that many of the French Refugees going to the English Churches, it is absolutely Requisite to prevent all Injustice for the future toward such French Refugees and their other poor, to put a two third part English Commissioners among them, to curb the Votes of that French League, and to put the Money in the Hands of the said English Commissioners, to distribute it, as the fittest

him

Persons, being the Money of their Nation, and worthier to be trusted with it than Foreigners, as it is done in Switzerland, Holland and Berlin, wherein the Germans are in a bigger number than the French, in the Committee established for the Relief of the French Refugees. The said Germans, Switzers and Dutch, have the Money in their Hands, and distribute it themselves; and if there is more Money than the French want, half of them being dead since the time they came over from France, they save it for the poor born in the Country that gives that Money. Add to it that the French making their own portion, they cannot make it big according to their desire, unless they cut off, or lessen that of the others as much as they can.

And the better to cut the Root of this Evil, let no French Man be a Member of the French Committee, or Elder of any French Church, but such as is Rich, and shall be excluded from the Royal Beneficence; whereas hitherto the French Committee was composed of thirty Frenchmen, viz. of one Elder of each French Church, and three Elders of each one of the two head Churches, with three Ministers, who make almost all the Money to fall to themselves, to the Elders of the French Churches, and to their Wives and Children, Braguier having once told, that such Money was not for the poor, and that those who were poor in France must be poor in England: which is against the intention of the Givers, who will not feed Foreigners, who can live pretty well without those Charities, for this only Reason, that they have forsaken France for Religion sake, whilst the native poor of this Country starve, the Streets being full of such.

Add to this, that they have here no body, nor any Synod as in France, to call them to Account for their Conduct; even they mourn at the conversion of a Profelyte, whereas the Angels Rejoyce in Heaven at the conversion of a Sinner, Luke 15. 10.

In short, they have this policy, that if they know an Ecclesiastick Profelyte prone to be corrupted, which they find out by his French wife, by promising a good pension underhand to her Husband, they make use of that false Brother to ~~cut the Throat~~ the other Profelytes, by carrying the said Profelyte to the Great ones, to make him slander of all the profelytes. It is by that way that they ruined 'em in the mind of the late Archbishop of Canterbury and the late Bishop of London, insomuch that they could never obtain any thing from those two Prelates; Mr. Cassoti, a Canon before his conversion, with many more have been the sad Victims of it. That evil Profelyte whom they us'd

By

Destroy

by the past, was one nam'd Dargenteuil, an ecclesiastick Profelyte, a fine tall Man, imposing by his presence only. They made him a Member of their Committee, the better to cloak themselves and to stop the mouths of the Great Ones, if any one of them would stand by the profelytes, by Representing to them, that they have a profelyte in their Assembly, who would oppose them, if they would wrong any profelyte. I have strong Reasons to suspect Mr. Rouire to be the Successor of M. Dargenteuil in being a false Brother to the Profelytes; M. Lidourre, another Profelyte seems also to have been gained by the French League to imitate Dargenteuil, who by that unlawful way got out of his Poverty. These two last wear a Gown, the better to impose on the Prelates and Ministers of State of the English Church. They give to such false Brethren good pensions underhand. They have had also this other policy, that when a profelyte applies himself, or complains to some Minister of State or to some other Englishman of Authority of his Acquaintance, if the said Englishman was a presbyterian, they did send presently some presbyterians of their League to him, Friends or of the Acquaintance, if possible, of the said English, to Ruin the said profelyte in his mind by Lies and Fables, as on the contrary, if the said English was of the English episcopal Church, they sent to him people of their League, wearing the Gown, as the old Dubourdieu, or some others, with some Elders of the French Churches, wherein the Common-prayers are Read, if it be necessary, to give an ill Character of the said profelyte to the said English, to hinder him from defending the Right of the said profelyte, or from doing him any Service. 'Tis for that Reason that the profelytes, tho' never so much worthy Men and perfect, were always cast with their good Cause; tho' they are the most worthy Objects of Charity, having no Relation nor Friends as the French Ministers; besides, they have lost their Living and Estate by turning protestant; whereas most of the French Refugees have brought along with them the Money of their Goods or Estate, and help one another, when on the contrary, profelytes have no body to help them. Add therunto, that their being protestants is but an effect of natural providence, but the being protestants of profelytes is an effect of supernatural providence: If therefore God has loved the profelytes so far as to do them such a special Grace, as to come out of the new and Idolatrous Babylon in which they were born, they deserve also to be loved of Men.

In short, the Aim of the French League in making profelytes to be hated both by the French and the English by crying them down every where, and keeping a deep Silence

on their Books, fine preaching, and Uprightness, is also to prevent both the French and English from making any pious Legacies in behalf of the profelytes, but only in behalf of them: Thus they Received from a Frenchman who dy'd six Years ago, a pious Legacy of 5000 l. Sterling, another before of 4000 l. from an English Doctor nam'd Davids, and lately 1000 l. from an english Lady, with many small ones that come not to our knowledge, wherewith they never Relieve the profelytes, but give only some Shillings to their poor in the French Church of the Greek.

They make profelytes go for Rich, tho' poor, to exclude them from the pension by false Representations, and never say to them upon what Account they are cut off: thus a poor profelyte is destroy'd without being able to justify himself: This is, Gentlemen, very cruel and unjust. If one was condemn'd to Death, and his Judges would not let him know for what crime, how could he clear himself tho' he should be innocent? What Opinion would the whole English Nation have of such Judges? 'Tis even so however, that the profelytes are served by the French League, who quite contrary, make themselves and theirs go for poor, tho' Rich, and so get good pensions, tho' they can live very well without them, which is a burning shame and a Theft, licking up by that means the Blood of the poor, and imposing upon the English Nation.

Nay, the young Dubourdieu preached in the French Church in the Savoy, that in the Distribution of the Charities, he is obliged to prefer one born in the Protestant Religion, who is his Relation, Friend, of his Province, or of his Acquaintance, before those Foreigners that embrace the Protestant Religion; which is false; for the Order of Charity will have him to prefer the most needy in the Distribution of the Money, of which he is not the Owner or Proprietor, as the Charities he spoke of; but the Profelytes are the most needy, having no Relation, no Friend, and no Help, as those that are born in the Protestant Religion. Therefore, &c. besides that they account no Sin to destroy a Profelyte that professes the English Episcopal Church, none of them being of that Church; But the Half of their League is Presbyterian after the French Fashion, and the other Half of a third Church, which is neither Presbyterian, nor English Episcopal, as I have told already: And so they look on such a Profelyte as an Enemy of both their Churches, whom they then think it is no Sin to destroy by unlawful Ways, as the Papists think it no Sin to kill those who will not follow their Roman Church. The Measure of their Iniquity is come to its full, therefore it is time to trust them no more with the Money of the Royal Beneficence;

neficence; but rather to establish in that French Committee, English Commissioners, who shall keep that Money in their Hands, and shall distribute it; that they may know how, and to whom it is applied.

His Grace my Lord Archbishop of Canterbury, and his Lordship my Lord Bishop of London are the only ones they could not prevail with by their Lies and eloquency, being two prelates of an upright probity, and consummate Learning.

They have done to me all the evils the power of Satan is able, so far as to be willing to make me go for a Spy and a pensioner of the late French King, in a time when the War was more bloody than ever: which was the cause that, when M. Brocas bid me go to the French Vestry in the Savoy, to clear me of being a pensioner of the French King, I promis'd him I would, but I perform'd it not, fearing they would shut the Door of the Vestry and put me in prison, wherein I had dy'd, tho' innocent, having not wherewithal to live in a Jayl; I resolved to Marry without any delay to an English Woman, that I might oblige her to apply to English Judges, to stop the effect of the Malice and Injustice of these Foreigners.

But perhaps those Enemies of the profelytes may alledge in their clamour, that we can be no Men of principles, because we have Renounced our Vows at our Reception into the Ordination of priesthood: But be it known to all, that our Vow is made upon condition, that the pope and Bishop require nothing of us contrary to God's Word and Commandments; and when by his Grace and our deep Learning we find the contrary to both, the Condition being not performed, disannuls our Vow; and whether we are obliged to obey God or them, I leave the World to judge: Besides, a Vow of killing a Man, though it should be without condition, ought not to be perform'd; but by such a Vow we are constrained to kill the Souls; therefore we are not obliged to perform it. The Vow of our Baptism prevails against all the others.

Lastly, don't think the Profelytes to be Papists inwardly, or Enemies of the State and Religion, as they have falsely reported to the English; for tho' the Pope allows to the Papists, to take false Oaths, to break 'em, to murder, or to use any unlawful Way, when it is for the Good and Profit of their Church: However, neither the Pope, nor the Popish Church allows to any Papist to renounce his Religion, by abjuring publickly the Roman Errors in a Church contrary to theirs; but we have renounced the Popish Religion, by abjuring publickly its Errors, in the Protestant Church, contrary to theirs: Therefore we ought to be accounted Protestants, and no more Papists, as that Gang would make us go in the Minds of the English, tho' many of us are naturalized, which they hide also.

Another Stratagem of theirs to save all the foregoing Injustices.

THIS is true, that when I was come back again to England, they insulted me, saying I was under censure; and as I was begging, because they gave me no Relief upon the false pretence, that the Letter of Recommendation of my Lord Wilding was supposed. M. Guilhon, who has nothing to do but to meditate Mischief all the day, advis'd me one Day he met me on the plain Stones in St. Martins-lane, to go to their Vestry to make some Submission about some Dispute that I had had with Mr. Brocas Minister, then alive, that they would help me to some Money, and promis'd me the pension with wonderful things. Whereupon having consider'd those Men would snatch a Recantation from me to cloak for ever their Villany, and for that Reason starv'd me to catch me by Famine; having also consider'd on the other side the natural Law forbids me to be my own Murtherer, I resolv'd to go there, and yet never to commit such a grievous Sin as to clear the Guilty by a Recantation, but to use some innocent way to save me from their Cruelty, Injustice and Tyranny: Therefore I said in the Vestry, that if the thing was not happened, and was to be done again, I had rather lose all my Testimonies and let them be burnt, than open my Mouth about them, and I was sorry to have spoken of it, because of the Evils falln upon me by Reason of that (meaning, I was sorry, not for Conscience-sake, but because my having told their cunning Theft of my Testimonies had perfectly cut my Throat, having drawn thereby all their League upon me; as when Christ rais'd Lazarus from the dead, the Jews resolved to kill Christ, because that Miracle was become notorious, as the Knavery they play'd upon me; and I added this to move them to Relieve me by pleasing their unjust desire in something, that it may be M. Lamothe and Brocas had not an ill intention, when they detain'd my Testimonies and deny'd them: But I never said that they had not taken them from me, and I never justify'd them from their

Knavery, nor have they ever proved any Sin against me deserving an Ecclesiastical Censure: Thus this prudent, sober, and forc'd Submission in an extreme necessity, without having committed any Sin that required it, is no Recantation, especially having not Recalled what I had said of them, and the said Submission, tho' a Trifle, not only was undue to them, but also was a Violence.

Besides, according to the accusation of one, named le Baron Delacour, one of the chief of that League, who were Judges and Parties, Mr. Guilhon and all required that submission only for having rebuked openly Mr. Brocas, as Paul did Peter, Gal. 2. 11, and 14. that's for having done my Duty, to imitate Paul in his Action that was worthy of Praise: therefore, such a submission has been no recantation; yet it may be, that being full of Craft and Malice they drew me into their Vestry by that way to make which is no recantation, go for a true recantation, seeing I had been always uncorruptible, and chose rather to starve, and forsake this Country than to commit such a great sin as to justify the Guilty, which they should have put under censure, if they had been honest folks; from whence it is plain, they can make no advantage of such a submission, tho' perhaps they ground upon this Spiritual Knavery of theirs. I am ready to give my Oath before any Justice of the Peace for all these truths.

I have Certificates of my good Life, since Twelve Years I embraced the Protestant Religion in London, viz. of Mr. Rival Minister of the French Royal Chapple in St. James's House, two of Mr. Bland Minister of the French Church of Leicester-fields, one of Mr. Graverol Minister and Member of the French Committee, another of Mr. Llon a French Minister, one of Mr. Gagner formerly the Minister of the French Church of Black-Fryars, one of Sir Gilbert Elliot, Member of Parliament in the last Government, one of Esq; Walkling the Secretary of Prince George of Denmark, one of Madam Wandisford, Wife to the Major Wandisford, &c. and there is not one English Body of my Acquaintance in this whole Kingdom, but will bear a good Testimony of me: besides are those Foreigners Gods, and infallible, that their lies must be received as if they were truths? must I then be condemn'd if a parcel of interested French Reprobates black me without proving any Crime against me. Is Christ to be condemn'd by us, because a few Number of Reprobates and Pharisees were against him, and he told them their truths, tho' disadvantageous to them, as I have done in this Pamphlet against my unjust persecutors and oppressors, Luk. 11. 39. Matth.

Matth. 23. v. 23. to 28. Moreover, the natural and eternal Law commands me to have Charity for my self, and not suffer the wicked to take from me my civil Life, which is my good Name, no more than my corporal Life, as being more precious than the latter, seeing it is that whereby I live in the minds of honest folks, and get my Bread: If I should not answer to the accusations of my Adversaries, my silence would go for an owning of their lies, and so I should become my own Murderer, which is not lawfull for me to do.

The said Lamothe, with the late Mr. Braguier, the Secretary of their Vestry, and another of their secret league, whose Name I spare out of Charity, tho' he deserves it not, being still alive, have cheated Queen Anne and the Parliament, in a falsehood that they have subscribed in a Printed Paper I have at home, for which they should have their hands cut off, if they were in France.

I have given here but a light picture of them; if it is not sufficient to stop the torrent and remedy to the evil, I'll give a right Book to the publick, wherein all the particular facts of that Cabal will be demonstrated, and the Names of the chief ones on them, mark'd, which I spare for the present. The Title will be the defence of the Profelytes, with the horrid persecutions executed on the Rev. Michael Milard, &c. by the secret and tyrannick league of the French Committee, and the two Head French Vestries, with their ill Conduct, Injustice, Stratagems, Artifices, &c. wherein I shall appeal to God, to the King, to the Parliament, and to the whole Nation: the whole in English and French, &c. for I will be no more bubbled, nor suffer any longer, my Brethren being innocent to be their prey: otherwise I should be guilty before God of the Sin of uncharitableness, and if I have not Charity, all my other good works would profit me nothing, witness Paul, 1 Cor. 13. from v. 1. to 4. 3. inclusively.

This belongs to the French Committee joined in a league with all the Ministers and Elders of the French Church of the Savoy, and the French Presbyterian Church behind the Exchange, Mar. 23. 13. But wo unto you Scribes and Pharisees, Hypocrites; for ye shut up the Kingdom of Heaven against Men: for ye neither go in your selves, neither suffer ye them that are entring (as the Profelytes) to go in.

Pf. 26. 5. I have hated the congregation of the wicked, Pf. 55. translated into English verses, v. 4. at the end of the Common Prayer-Book.

This

belongs to me. For they in counsel do Conspire
To charge me with some ill;

Here is my comfort for my good cause and innocency in the
17. v. of the same Psalm, against those disguised Serpents and
Liars.

But I unto my God will cry,
To him for help I flee,
The Lord will help me speedily,
And he will succour me.

This Pamphlet oweth its production to the two lies, which
Mr. Guilhon told at the Banqueting-house in Whitehal, the
19th of June, 1717, to please the French League, who will
cut me off from the pension one way or other, and have at-
tempted it every Distribution since I came into England, being
the sworn Enemies of the most honest and learned profelytes.

I appeal to God, as I shall answer at the last Day of the
Judgment, that I have said nothing in this pamphlet but
what is according to my Conscience and Knowledge and
that I am Innocent of the things they charge me with.



A True and Faithful EXTRACT of the Certificate of Justice Bealing.

These are to certify, to whom it doth, or may concern
That some time since Mr. Michael Malard, an Ecclesi-
astick Profelite of the French Nation, living in my Neigh-
bourhood, and being under some Difficulties, by reason of
the Stoppage of his Allowance made by the Direction of my
Lord Bishop of London for him, he the said Mr. Malard de-
sired me, being one of his Majesty's Justices of the Peace, to
write to Mr. Meinard Minister, thro' whose Hands that Al-
lowance usually comes, to be favourable to him, and to pay
him the same, as usual, considering his great Necessity, and
Want of the same for the Support of him and Family, which
I did. Upon this I had afterwards Occasion to see Mr. Mei-
nard and others; and the only Reason that Mr. Meinard of-
fered me for the stopping his Allowance, was his unfortunate
Marriage. No other Objection against him was ever mentio-
ned to me, to my best Remembrance, which I humbly certi-
fy under my Hand, this 27th of June, 1717.

Richard Bealing.

*A lively Image of the French League in the
First Fable of Phædrus.*

THE Wolf would kill the Lamb; but to cloak his unjust and criminal Action, he resolved to Charge him with a Crime; therefore he told him, he troubled his Water: But the Lamb answered, how can that be, seeing it flows down from you to me? Being convinced by that Answer, he accused him to have cursed him six Months ago. The Lamb answered, he was not born at that time. Being answered so smart, he told him, if it was not he, then it was his Father; and so he tore him in Pieces, and devoured him. It is just so that the French League deal with the Profelytes; for, not daring to destroy them openly, they use Lies, Slandering, Calumny, and other unlawful Ways, to cloak their Injustice and criminal Actions. Thus under false Pretences, they oppress the Innocent. Phædr. in his Mor. p. 1.

A Relation of a particular Fact.

I'LL finish, by telling you one only Fact, amongst many which I pass over in Silence for Brevity's sake, otherwise it would be needful to make a Book on purpose.

Being about the Trial of the Woman I have married, who was accused of having another Husband alive, and being arrested for a pretended Debt of hers of 14 l. I got a Letter of Protection of Sir Gilbert Elliot, a Member of the last Parliament, as belonging to his House, by my teaching his Son; that I might not for the future be arrested in any wrong Action, and that I might get this Marriage judged by Law, and in a decisive manner. Therefore not having three Persons for Bail, as the Law requires, nor Money to carry on my Business in the Law, after most of my Goods were sold to pay the Landlord, and the other Debts which I knew not of, I sold the rest to procure two more Bail. The Wife of John Jan-
son,

son, a French Broker having got my Goods to the Value of 10 l. would give me only 50 s. and not only refused me the Liberty to sell them to others, but threatned to deliver them all to my Wife, so that I was obliged to yield them all for 50 s. upon Condition her Husband would bail me himself, and find another, which she promised me, but would not have me to write it in the Receipt of the 50 s. This same Woman, some Weeks after, arrested me to get her Husband discharged from being my Bail, and so got the Goods for a Trifle. I told the Bailiff he could not arrest me; that she had got my Goods, on Condition her Husband should bail me, that she had suffered no Damage, and that I had a Letter of Protection of Sir Gilbert Elliot, a Member of Parliament, which I shewed him. The old Dubourdieu Minister, who knew all my Distress and Trouble, that Sir Gilbert should not stand by me, told Mr. William Elliot, the Brother in Law of the said Member of Parliament before their Footman, that if I shall teach in Sir Gilbert Elliot's House, I shall get big with Child all the Girls and Women of his House; and that after I had embraced the Protestant Religion in London, I was returned into France, where I had embraced Popery. Mr. Gilbert Elliot is also Witness of those Truths. Sir Gilbert Elliot being thus frightened, sent me to the Jail the Money he owed me, and desired me by Mr. Grime Mr. Elliot his Father in Law's Clerk, to return him his Letter of Protection, which I did accordingly. Thus I was carried to the Marshalsea Prison, where I was about seven or eight Weeks. I lost all my Customers, and had died there, had not Madam Wandisford, Wife to Major Wandisford, saved my Life by her Charity. I was by that means ruined, and could never get out of Debt from that Time. When I was released by giving 3 l. 14 s. with one Pound for the Charges of the pretended Creditor, who ought to have spent above 4 l. whom I never knew where she lives, nor whether any thing was due to her, or no. The said Broker Woman seeing me out of Prison, ruined, and naked, threatned me to arrest me again, unless I gave her 10 s. for the Charges of the Bailiff, and the Coach to carry me to Prison. I was obliged to find those 10 s. to be free from her, being reduced to the last Extremity, tho' I had a double Action against her. It is likely the French League used her to destroy me, thinking I should never get out of that Prison.

Being out of Prison, to demonstrate to Sir Gilbert Elliot it was all a Lie which old Dubourdieu the Minister told, I carried his said Brother in Law, and Mr. Gilbert Elliot his Cousin, to the French Vestry of the Savoy, consisting of se-

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yen, or eight Elders, to obtain a Recantation. I spoke thus to the said Vestry, before my two Witnesses. Gentlemen, Is it true, that if I teach in a Member of Parliament's House, I shall get all the Girls and Women of his House big with Child. Mr. Sorin the Minister being Moderator, answered in the Name of all, No Mr. Malard, we don't believe such a thing of you. Is it true, continued I, that, after I had embraced the Protestant Religion in London, I returned into France, where I embraced Popery? Mr. Sorin answered, No Mr. Malard, we have heard no such thing. Well, said I, 'tis the old Dubourdiou the Minister, who said so to Sir Gilbert Elliot. As soon as they heard the Name of Dubourdiou, Mr. Guilhon desired me to go out of the Vestry for a moment; so having consulted among them, they resolved to defend the Lies of the said Dubourdiou, rather than permit one of their Members to pass for a Rogue, because that would spring up upon their whole League; therefore when they had called me in, he said, yes, it is true. Who says so, said I? He answered, All, All. I asked him in particular, and every one of their Assembly, Is it you that say so? But none of them would say yes, no not Mr. Guilhon, the most impudent of all, because of my Witnesses. Then said I, Who told you so? We have heard of it, answered the said Sorin. What's the Name of the Man who told you so? We don't remember, answered the same Sorin; and Mr. Guilhon put me out of the Vestry by Violence, lest I should ask them farther Questions, and convince them of Falshood, and of being a right Assembly of wicked. Mr. William Elliot and his Cousin laughed at them in the Streets, and looked on them as right Villains, Sir Gilbert Elliot having heard the whole Matter, and knowing from them who had recommended me before to him, who knew me since I had embraced the Protestant Religion in London, that I was a very sober, and chaste Man, had from that time a very ill Opinion of them. I taught in his House again, and he gave me a Certificate to shelter me from their Slanders and Wickedness, which I have still, and he recommended me the following Year to Justice Corn, to do me Service with Justice Bealing, that I might get my Pension from the French Committee, having sent his Man for that Purpose, being ashamed to go out because of his Cheek that was swelled? which I got through Justice Bealing, having asked them and Mr. Meinard if they could prove any Crime against me; and as they could not, and objected only my unfortunate Marriage, wherein having shewed my Innocence, and she cleared her self, they were ordered to perform their promise, and the Order of the late Bishop of London, both which

which they had denied. They gave me only 6 l. tho' I ought to have the same Portion as another French Minister.

If ever I have Money, I will arrest the old Dubourdiou in an Action of 50 l. for Damage, and the taking away my good Name by those two Lies, which I will make him prove, using the Law.

Mr. Armand Dubourdiou the Minister, not content to see the Reputation of the Profelytes ruined privately, said openly in the pulpit, He knew not one honest Man amongst 'em, tho' he believed he knew a hundred, as I will testify by an Affidavit I have at home; doubtless he said so by Order of the French League, or to please them: What was their Aim in that, pray, unless to hinder both the French and English from protecting the Profelytes, and to hinder them from doing any pious Legacies to the Profelytes, but all to them? and indeed when they preach Charity-Sermons, 'tis because that Money comes into their Hands, and they may afterwards do what they please with it: Should those Charities go into other Hands, they would not be so zealous to preach for the Poor, whom they care for, only as a Cloak to themselves to bring Grist to the Mill. Is it the way to turn a Papist to the Catholick Faith to tell him openly from the pulpit? Do you promise me that you shall never go into the company of any profelytes for I know not one honest man amongst them, and yet I believe I know a hundred? Did he not rather speak so to him, to scandalize him to make him return to popery, that they might save the Charities they had been obliged to relieve him with? Mr. Derochegude told M. Liegeois a profelyte, then minister of Bell Lane in Spittle Fields, that of an hundred profelytes, he knew not one honest man: One Elder of his Church told him before many others, that all the profelytes were Rogues; and Mr. Pegorrier Minister told Mr. Flau a profelyte Ecclesiastick, he was Minister of the Antichrist. We challenge those men to prove before the English Judge what they have set forward against the Body of the profelytes, and we most humbly beg Justice of the King and the Parliament against them.

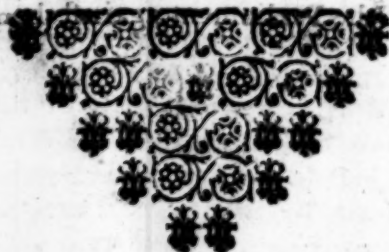
A Justification of this Work.

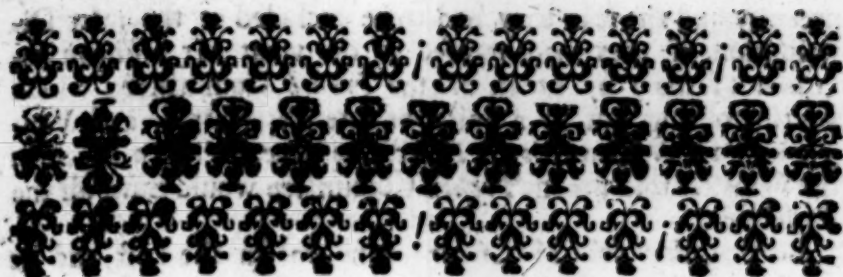
PERhaps some will say, I have wanted Charity towards the French Committee, and those that are joined in a League with them for their common Interest, by calling them unjust, Liars, wicked, &c. but I desire them to consider, that I have done nothing in that, but to imitate Christ in my necessary and just Defence, those against whom I have written, being of the same Spirit, as those ancient Pharisees whom Christ used in the like manner, to discredit them, and undeceive Men of the good Opinion they had of them, by giving their Character, and calling them by the Name their Deeds deserved, Serpents, Generation of Vipers, Hypocrites, ravenous, wicked, unjust Robbers, merciless, faithless, &c. that Men should not believe them upon their bare Words. First, he called them Serpents and Generation of Vipers, Matt. 23. 33. Secondly, Hypocrites, Matt. 23. 14. Luke 11. 44. Thirdly, ravenous, wicked, unjust, Luke 11. 39. and 42. Fourthly, Robbers, Matt. 23. 24. Fifthly, merciless, faithless, Matt. 23. 23.

O Generation of Vipers, how can ye, being evil, speak good things, Matth. 12. 34.

The Tree is known by his Fruit, Matth. 12. 33.

Note, That when I have said at first, I excepted the Marquis du Quesne, 'tis because I don't know him.





Advertisement.

THE same *French* League that has the Craft and Malice of the Serpent, but not the Simplicity of the Dove, to ruin for ever this Work and the Profelytes who have Sollicited the Lords Archbishop of *Canterbury* and Bishop of *London*, for the establishing of a new Committee for the relief of the Profelytes, mixt with *English* Commissioners to curb the *French*, after they have out of Vengeance excluded out of the Royal Beneficence, or diminished the said Profelytes and the other Complainers, by the means of the *French* established Commissioners in that New Committee, who have imposed upon the *English* by false Representations, and have done nothing in it but what pleased the *French* Committee as the Fathers of the Council of *Trent*, determined nothing in it but was determined before by the Pope and his Counsel, have made a Petition containing in substance that the *French* are Honest Folks, that the Profelytes who have received their Pension were content of the Distribution, and that the Lords Archbishop of *Canterbury* and Bishop of *London* must not hearken to the other Profelytes who shall write against them. To succeed in this they have used a named Flau Profelyte and several Lyes, who being Suborned and Suspected by no body, said that Mr. *La Romeliere* with some others, laboured to get the New Committee broke, and to put them again in the hands of the *French* as before; and that to prevent it, they must subscribe a Petition of Thanksgiving, and to encourage the better the said Profelytes to do it, they have spread a False Report that the Stock of the Profelytes shall be increased with 3000 *l.* at the next Distribution, Mr. *Guilhon* having told so to Mr. *Liegeou*; no wonder therefore if those Profelytes have Subscribed it, being alarmed by the

the former Lye, encouraged by the latter, in hope to have their Pension doubled at the next Distribution, and forced by necessity and the fear they had to be excluded at the next Distribution, if they had refused to do what Mr. *Guilbon* required of them by order of the *French Committee*, which acteth nothing but by a Spirit of Interest, Hatred, and Vengeance; for Madam *Bion* a *French Refugee*, Wife to Mr. *Bion* the Minister told me the *French Committee* would Burn all the Profelytes.

Belides, they told Mr. *Alvarado* he was in the List and he must Subscribe the Petition; he going to Preach and suspecting of nothing *Subscribed it*; but finding he was Cheated, he commanded them to put out his Name; *Cagnard* came to Mr. *Charbonneau* from Mr. *La Sabliere* to make him Subscribe, but he refused it; Mr. *Pineda* refused it likewise; Mr. *De Treval* a New Profelyte told me he had Subscribed because they told him Mr. *La Romeliere* had Subscribed it, which was another Lye; Mr. *Debone* told me he had Subscribed, but by force and being Deceived; and Mr. *Flau* told before two Witnesses, that tho' he had Subscribed it, he had more reason to be discontented with them than any other Profelyte had. This same *Flau* to prepare the way to this Trick, which doubtless he knew not then, spread amongst all the Profelytes that Mr. *Guilbon* of the greatest Persecutor of the Profelytes was become their best Friend, as *St. Paul* after his Conversion; and, as I surprized him once imposing upon his Brethren by that way, I rebuked him openly; but I could not at that time Dive into the Mystry: Therefore nothing is to be grounded upon such Subscriptions, forced and snatched through Cunning and Lyes. Nay let the same Profelytes, but especially the ancient Profelytes, as Mr. *La Romeliere*, *Liegeois*, *Moreau*, *Guibert*, *Durte*, *Beaumortier*, *Charbonneau*, *Clemaron*, *Debone*, *Alvarado*, *Pineda*, *Rossi*, *Vanderegen*, the Kings Chaplain, and my self, besides many more, be put upon our Oaths before a Bench of *English* Justices, we will let know what sort of Folks are those Golden Asses who want no Charitys and yet reap them all, as one may see in the Book of Mr. *Ollard* Minister, the Son of Mr. *Ollard* a *French Minister*, set forth about 2 or 3 Months ago, which for that reason they have quickly suppress, having got all the Copyes from Mr. *Denoyer* a *French Bookseller* in the Strand: the Title was a Relation of his Journey into *France*.

And to confirm all that I have said hitherto against 'em, I'll produce a Book subscribed by 77 *French Ministers*, and Presented to King *William III.* of Glorious Memory, which proves that wheresoever there are *French Refugees*, the Charitys are

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Distributed to them by the Foreign Nations who make them; and that never any Justice, or equitable Distribution must be expected from the *French* Committee, even towards the Poor *French* Refugees, unless it be composed of *English* Men, and the Money trusted only to the said *English*. But to prevent that, after the said Ministers had obtained 3000 l. for 'em to be Distributed to them by a Private person, the Poor demanding Justice of the Parliament, and proving the horrid Injustice and ill Conduct of the *French* Committee, the said Committee got a Certificate in its behalf, Subscribed by a part of those Ministers against the Complainers, which Mr. *Baron*, Minister of *La Patente* refused to Subscribe, just as they have done to the Profelytes; and so those 77 Ministers have got off from the *French* Committee, but the others have always remained as before: However many of the most Guilty retired from them about 12 Years ago, lest they should have been obliged to do it by an Order of Parliament, as Mr. *Satur* Minister, whose Name the Scruple don't permit me to Conceal, being one of them who deserved to have their Hands cut off if they had been in *France*, page 24 of this Book. Mr. *Pegorrier* Minister, who was Whipt under his ~~Scourge~~ *robe*, for having Subscribed what he ought not, page 15. of a Book presented to the Parliament, entitled *Several Observations and Remarks upon the Ill Distribution, &c.* Mr. *Braguier*, &c. and Six *French* Commissioners were Establish'd amongst 'em from Queen *Anne*; but because they were of the same Nation, that remedy'd not the evil, but rather served to strengthen their League the more.

Therefore the only Remedy to prevent all Injustice and Fraud of the said Money, is to put the two parts *English* Men amongst them, and to put the Money into the hands of the said *English*, who shall Distribute it; and as for the *French*, they are to be chosen such as are Rich, and shall be excluded from those Charitys: Otherwise they will impose upon the *English*, to lick them up.

But perhaps some body will ask me, how is it that, their manifold Injustices and Villanies having been so often proved, so many Books made against them upon that Subject, and so many just Complaints and reasonable Petitions given, they have always Triumph'd with their Bad Cause.

I answer, that besides their Cunnings, Hypocrisies, Lyes and Briberies made out of the Money that lyes in their Hands (which they know how to get back again afterwards, by cutting off or lessening the Portion of whom they please, all obeying Money) the half of their League being Presbyterians, and the

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the other half wearing the Gown, The Presbyterians of their League have got all the Presbyterian Members of Parliament to back and save them, tho' full of Leprosy, by imposing upon them by their Lyes and Eloquence; and the other half wearing the Gown, tho' all ~~Refugees~~ and Scabby, have got likewise all the Lords of the *English* Church, who thought them to be of the *English* Episcopal Church, because they read the Common Prayer and wear a Gown: But now I hope the Rulers of this Kingdom will open their Eyes upon these Foreigners; and if they will not, that the two parts *English* who shall be named Commissioners in the *French* Committee be all of the *English* Church, let the half of the said *English* be of the *English* Episcopal Church, and the other half, of the *English* Presbyterian Church, that such Foreigners may no more be the Cause of the Spiritual Ruine both of the Profelytes, the *French* Refugees, and the *English* Papists; and that the *English* Nation be no more look'd upon as Blind, and made the Laughing Stock of the *French* Committee.

All is submitted however to our Most Gracious, Understanding, Just, and Charitable King GEORGE, given by God to *England*, for its Preservation both Spiritual and Temporal.

